

Review of the Literature

The Ethics of Teaching as a Moral Profession

by

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PREAMBLE AND AN INTRODUCTION TO THE EMERGENCE OF A FIELD

Taken separately, the concepts of ethics and teaching have provided a source of ancient and modern philosophizing as well as being a catalyst for historical and contemporary discussion and debate about their practical realization and overall contribution to the human condition. They share the somewhat ironic quality of being both simple and complex at the same time. On the one hand, knowing right from wrong may be as straightforward as living by the “Golden Rule”; on the other hand, even for those of us who are self-proclaimed non-relativists, ethical gray areas confront our daily existence to challenge our rational intentions and decisions and our emotional instincts and impulses. Similarly, teaching as one of the oldest expressions of human interaction and relationship is sometimes seen, especially by those not in the profession, as a fairly effortless and natural activity rooted in the communication of worthwhile knowledge and skills to the less knowledgeable and less skilled. Yet, the processes of teaching as an interpersonal journey are far more nuanced and layered than what the teacher’s mastery of curricula and pedagogical techniques can fully enable. The mysteries of teaching demand attention to the intangibles as well, and such intangibles are morally and ethically infused; they may be perceived in the tone of voice a teacher uses to speak to a child, in the way a teacher justly adjudicates among competing needs and interests in the classroom, in the way a teacher selects resources with care, evaluates student work with

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Curriculum Inquiry 38:4 (2008)

Published by Wiley Periodicals, Inc., 350 Main Street, Malden, MA 02148, USA, and 9600 Garsington Road, Oxford OX4 2DQ, UK

doi: 10.1111/j.1467-873X.2008.00414.x

honesty and respect, and conducts his or her daily practice with honour, diligence, fairness, and compassion.

Taken together, then, ethics and teaching seem inherently compatible and unavoidably intertwined. How often have we heard students, colleagues, research participants, friends, family members, public figures, and others recall former teachers who left an imprint on their lives? Those who stand out in their memories, for better or worse, are often characterized in moral and ethical terms related to being kind and giving or cruel and dehumanizing. The recollection of how they have been treated, and encouraged to flourish or not, frequently tends to overwhelm other remembrances of their school days.

Yet, the moral dimensions of teaching and the ethical nature of the teacher's professional responsibilities often seem to be taken for granted in both the academy and the practitioner communities, overshadowed by cognitive theories connected to teaching and learning, effective approaches to measurement and assessment, classroom management strategies, and other aspects that, while naturally important, are rarely viewed from a moral or ethical perspective. With several notable exceptions such as John Dewey (1909), R. S. Peters (1966), and Willard Waller (1932), educational scholars in the early and middle decades of the last century tended to address the moral nature of teaching and schooling, almost exclusively within the curricular context of the moral education of the young, rather than as an element of the teacher's ethical role, responsibilities, and practices. In a popular sense, teachers had always been held to the highest moral standards prevailing through the socio-cultural norms of their societies, especially because of their assumed influence as moral models on children. However, the scholarship did not for the most part investigate this moral role or contextualize it as expressive of the ethics of a professional group.

Over the past 15 to 20 years, however, there have been changes in the field, and increasingly, educational philosophers and researchers such as David Carr, Gary Fenstermacher, David Hansen, Philip Jackson, Robert Nash, Hugh Sockett, Jonas Soltis, Kenneth Strike, and Alan Tom have focused attention on the moral essence of teaching and ethical professionalism. For those of us who engage in the empirical investigation and theoretical inquiry into the moral and ethical world of classrooms and schools, this trend is timely and compelling. At its core is a humbling appreciation of the moral complexities of teachers' work, a fascination with both the good and bad experiences and actions of teachers, and for many a commitment to the concept of teacher professionalism as defined by both a collective and individual sense of ethical responsibility.

The purpose of this article is to review the field of professional ethics in teaching as it is situated within a wider concern for the moral dimensions of teaching and schooling. I use the language of both ethics and morality consistent with their use in the literature and as more or less interchangeable terms, a practice that I have defended in an applied philosophical

sense elsewhere (Campbell, 2003, 2008). The review is necessarily selective in its exploration of relevant themes that have developed in the field, as opposed to providing an all-encompassing annotated type of bibliography. Nonetheless, as a review article, it cites what I consider to be the key authors, studies, and sources in the area, as well as perhaps lesser-known pieces that have all contributed to the scholarly discourse. My identification of 1990 as a turning point in the generation of inquiry into the ethics of teaching is not arbitrary, and will be explained subsequently.

The thematic structure of this review reflects two broad approaches to grouping and representing the relevant literature. Firstly, the initial three themes directly relate to the primary area of discussion, and have as their defining characteristic an explicit focus on the moral and ethical dimensions of teaching; they reveal the moral nature of teaching and the teacher's professional ethical role, teacher ethics conceptualized both formally and informally, and the ethical challenges and dilemmas that face teachers. These themes often tend to overlap, and sources from the literature are readily identified with more than one of the three areas. Secondly, the last four themes address related topics such as moral education, teacher education, social justice, and educational administration. While these areas differ from the primary themes in that their principal intention is not to investigate or theorize on the moral aspects of teaching or the ethics of teaching, they do nonetheless raise issues that have implications for the primary themes.

The literature referenced in this review represents a variety of conceptual perspectives on the subject of ethics and the essence of moral practice in teaching. For example, some scholars such as Carr (2000), Fenstermacher (1990, 2001), and Sockett (1990, 1993) invoke the language of virtue ethics, in part reminiscent of an Aristotelian tradition. Others frame their discussions more within an orientation to principles, rights, and duties (Strike, 1990, 1995, 1999). Deweyan scholars, such as Hansen (1998, 2001a), provide yet another philosophical orientation, as do some of the feminist scholars' work in the area of the ethic of care and caring, as distinct from the ethic of justice (Noddings, 2002). Some from the field of psychology recall the work of Kohlberg and his theory on the stages of moral development (Oser, 1994; Rest & Narváez, 1994) and socio-moral theories (Nucci, 2001; Watson, 2003). Some critical theorists have introduced to the literature social justice paradigms relating to more radical views on the moral purposes of schooling (Beyer, 1991, 1997; Slattery & Rapp, 2003). Many write from the perspective of applied or practical ethics (Campbell, 2003; Nash, 1996; Strike & Ternasky, 1993) and, in some cases, ground their discussions in a range of professional virtues such as fairness, justice, integrity, honesty, compassion, patience, responsibility, practical wisdom, and variations on the principles of non-maleficence and beneficence associated with the expectations for professionals (Coombs, 1998; Haynes, 1998; Lovat, 1998; MacMillan, 1993; Reitz, 1998; Sockett, 1993; Thompson, 1997).

Just as the literature varies by theoretical framework, it also differs in terms of its form of scholarship. Broadly, one can identify three distinct forms, although often the sources combine two or sometimes all three of them. Firstly, some works present dominantly philosophical essays, commentaries, and arguments (Carr, 2000; Hansen, 2001a; Pring, 2001; Sockett, 1990). Grounded in rigorous conceptual study, such sources explore the moral and ethical aspects of teaching from perspectives that may be experientially, but not theoretically, detached from the everyday life of classrooms. Secondly, there is a growing body of empirical studies, largely qualitative in nature, that investigate and portray philosophically based questions as they are illuminated by the moral practice of teachers (Buzzelli & Johnston, 2002; Campbell, 2003; Jackson, Boostrom, & Hansen, 1993; Richardson & Fenstermacher, 2001). Empirical data are used to illustrate the practical relevance of ethical questions in teaching and, in some cases, to complement the philosophical analysis of such questions. Thirdly, there is a range of casebooks that in some instances are presented in a kind of textbook form to provoke consideration and analysis of ethical dilemmas in teaching. The case studies are constructed as fictionalized situations rather than empirical evidence gleaned from research. They pose difficult moral choices to challenge readers to project and justify their decision-making and to hone their ethical sensitivity and judgment (Hare & Portelli, 1998; Hostetler, 1997; Strike & Soltis, 1992). In some cases, these sources provide philosophical discussion of the embedded issues.

As stated previously, it is not especially new or unique to define teaching as a moral profession; however, prior to the last decades of the 20th century, discussion of this area predominantly addressed the teacher's role as a moral educator and the school's moral purpose broadly as an institution and as a place in which to inculcate virtue in the young. Direct connections to the ethical professional practice of teachers were left implicit rather than being the focus of theoretical or empirical inquiry. In the 1980s, several key sources emerged to draw early attention to the field of the moral and ethical aspects of teaching, notably Alan Tom's 1984 book, *Teaching as a Moral Craft*. In it, Tom explores the subtleties of the student-teacher relationship as a fundamentally moral one, as well as the teacher's potential to influence positively students by virtue of the curriculum chosen and pedagogy employed. It was also in 1984 that Nel Noddings' oft-cited book, *Caring: A Feminine Approach to Ethics and Moral Education*, introduced an ethic of care to the moral and ethical mission of schools and teachers that went beyond the usual curricular focus of moral education recommendations. In terms of the ethical responsibilities of educators, it was also during this period that Kenneth Strike and Jonas Soltis first published editions of their popular casebooks (1985, 1988 [with Emil Haller]) that provided a range of ethical dilemmas in schools for philosophical and practical deliberation.

Finally, I would select three early pieces that I believe also helped pave the way to the more intensified focus on educational ethics that was to follow in the 1990s. First, Sharon Strom wrote a chapter in 1989 entitled, "The Ethical Dimension of Teaching" for a book, *The Knowledge Base for the Beginning Teacher*, edited by Maynard Reynolds. In this chapter, Strom raises significant questions about the role and power of teachers as ethical practitioners. Earlier, in 1986, Joseph Watras had a brief but interesting article on the teaching of applied professional ethics to student teachers in schools of education, published in the influential *Journal of Teacher Education*. Appearing in the same issue was another short but insightful piece on the teaching of professional ethics by Jonas Soltis. So, by the end of the 1980s, the literature was starting to reflect the compatible areas of the moral and the ethical as related to teaching, as well as consideration of their implications for the related field of teacher education.

I have identified 1990 as a turning point for the scholarship in this field, and the rest of this review will focus exclusively on sources published as of that point. I base this identification on the fact that a notable increase in significant research projects occurred after 1990, which was also the year that the very well known and respected book, *The Moral Dimensions of Teaching*, edited by John Goodlad, Roger Soder, and Kenneth Sirotnik, was published. As Stengel and Tom (2006) noted:

One of the early, and most broadly influential, attempts to enlarge our understanding of teaching as moral is *The Moral Dimensions of Teaching* (1990), edited by John Goodlad and colleagues. Authors of chapters in this volume explored the moral dimension of teaching from such varied perspectives as teacher professionalism, the ethical responsibilities of teaching, accountability, and the practice of teaching itself. . . . From today's perspective, it is easy to forget how rapidly scholars developed an interest in the moral basis of teaching. . . . Clearly, research interest in the moral dimensions of teaching and schooling has expanded rapidly in recent years, and educational researchers have proposed a variety of new ways to think about these moral dimensions. (p.19)

This pivotal edited book comprises two parts; the four chapters in the first section collectively address, from theoretical perspectives rather than empirically, notions of professionalism, professionalization, and the distinctiveness of teaching as a public moral profession. The six chapters in the second part situate the discussion of the teaching profession within a clear focus on schools and classrooms. Issues of moral agency, ethical codes of practice, and moral accountability are explored mostly theoretically, although they are occasionally supported by empirical results of relevant research studies. Since 1990, scholars and researchers have continued to pursue these and other issues that have provided a robust field of potential inquiry.

THE MORAL NATURE OF TEACHING AND THE MORAL ROLE OF TEACHERS

It is remarkable that in a very short period, there have been at least three extensive and significant reviews of the literature in this field. Each one provides a more detailed account of specific sources than this present review article does, and I would recommend them as key reference points for the scholarship across the moral and ethical landscape of curriculum and teaching. Each reflects its own particular perspective.

Firstly, in 1992 Hugh Sockett published a chapter in the *Handbook of Research on Curriculum*, entitled “The Moral Aspects of the Curriculum.” Focusing squarely on moral education and curricular initiatives, Sockett relates his review also to the moral function of the school more broadly, the role of the teacher professional, and issues of moral and ethical controversy and debate, such as indoctrination. Like most who write in this field, he views the moral aspects of schooling as an inevitable reality that has the potential to influence student development for better or worse regardless of the intention of individual educators. Ideally, however, as professionals, teachers would strive to understand and uphold the moral imperatives embedded in their work. Sockett concludes, however, that there was, in the early 1990s, a void in the research needed to investigate the teacher’s moral agency. He writes:

Surprisingly we do not know what teachers now do by way of moral education in their classrooms. . . . We do not know the ways in which teachers generally confront such basic issues as racial prejudice and sexism or what their curriculum strategies look like. We do not know the extent to which teachers are more or less influenced by their religious persuasions when they teach, nor the precise extent to which state mandates or local community values inhibit moral teaching. Nor do we know to what extent teachers feel their integrity is compromised by an conflict between their world view in moral terms and the practices of the schools in which they work. (Sockett, 1992, p. 562)

Since 1992, the research base has grown, and Sockett has remained a central scholar in the ongoing discourse. His excellent book *The Moral Base for Teacher Professionalism* (1993), following in part from his chapter in Goodlad et al.’s book (1990), provides philosophical and some empirical evidence in support of professional virtue in teaching which he continues to explore in a later article (Sockett, 1996). In much of his work, he articulates the need for the development of a moral language in teaching (Sockett & LePage, 2002).

Of the three substantive reviews of the field, the second emerged in 1994 when Fritz Oser wrote a chapter entitled, “Moral Perspectives on Teaching” for Linda Darling-Hammond’s *Review of Research in Education*. Oser framed his study of existing empirical research and its theoretical bases around 10 conceptual forms of “professional morality” which he concludes, “has to be

built up by the professionals themselves and has to manifest itself under the concrete conditions of a setting, in each classroom and each school" (p. 116). Writing from a dominantly psychology-based paradigm of moral development and moral education, Oser continues to be a key source in the field. In relation to his work on teachers, as distinct from students' moral education, I find particularly relevant to professional ethics his 1993 article with Althof, "Trust in Advance: On the Professional Morality of Teachers," published in a special issue of the *Journal of Moral Education* that they co-edited. Indeed, the entire theme issue (vol. 22, no. 3) on "Professional Morality: Ethical Dimensions of Teaching" is especially notable as a fairly early collection of excellent articles that continue to inform key issues in this field. It combines the language of professional morality and ethics within a range of mostly empirically based articles.

The last of the expansive reviews of the literature relating to the moral dimensions of teaching is David Hansen's chapter entitled, "Teaching as a Moral Activity," published in the 2001 *Handbook of Research on Teaching*, edited by Virginia Richardson. In it, Hansen describes both philosophical and field-based research; in the case of the latter, he observes, "school and classroom-based inquiry into the moral aspects of teaching has just begun" (2001b, pp. 826–827). As one of the field's leading and most prolific scholars, Hansen is a philosopher, who also engages in empirical, school-based research (1993a, 1993b, 1998, 2001a, 2002, 2007). His conceptual focus centres on the inherent moral nature of teaching as embedded in the very practice of teaching itself. As he writes in the review, "Teaching as an activity can be described as moral, because, in very general terms, it presupposes notions of better and worse, of good and bad. As typically understood, teaching reflects the intentional effort to influence another human being for the good rather than for the bad" (Hansen, 2001b, p. 828). He further notes that teaching is a moral activity because of its intricate connection to human relationships in all their complexity. He makes the following claim which, in my opinion, captures the essence of our field of inquiry that attends to the intersection of moral teaching and professional ethics: "Being patient with others, attentive to them, respectful of them, open-minded to their views. . . . Teachers enact these and other virtues (or fail to) in strikingly diverse ways. In this light the claim that teaching is a moral activity calls attention to teachers' conduct, character, perceptions, judgment, understanding, and more" (Hansen, 2001b, p. 828).

Hansen was one of the researchers involved in Philip Jackson's landmark study known as "The Moral Life of Schools Project" (Jackson et al., 1993). As one of the first empirical studies of the moral nuances of classroom activity, it remains also probably the most known and respected. In the project, the researchers "scrutinized each event for its possible moral significance, illuminating how the smallest gesture, the most fleeting word can all leave a mark on students' emerging intellectual and moral sensibilities" (Hansen, 2001b, p. 838). It is an engaging study to read, and it certainly set

the stage for subsequent research on the moral nature of classroom teaching and the pivotal role of the teacher (Buzzelli & Johnston, 2002; Campbell, 2003; McCadden, 1998; Richardson & Fenstermacher, 2000, 2001; Simon, 2001).

Of comparable significance is another large-scale research project known as the "Manner in Teaching Project," coordinated by principal investigators Virginia Richardson and Gary Fenstermacher. It extended into the empirical realm philosopher Fenstermacher's early introduction to the concept of manner: "Nearly everything a teacher does while in contact with students carries moral weight. Every response to a question, every assignment handed out, every discussion on issues, every resolution of a dispute, every grade given to a student carries with it the moral character of the teacher. This moral character can be thought of as the *manner* of the teacher" (Fenstermacher, 1990, p. 134; original emphasis). Using an Aristotelian conceptual framework, the "Manner Project" (Richardson & Fenstermacher, 2000, 2001) provides vivid accounts in detail of a variety of teachers' daily practices as seen through a virtue-based lens. The project generated a number of individual reports (Chow-Hoy, 2001; Fallona, 2000; Fenstermacher, 2001; Richardson & Fallona, 2001; Sanger, 2001).

Others have explored also the moral environment of schools (Goodman & Lesnick, 2001; Noblit & Dempsey, 1996; Sizer & Sizer, 1999), the essence of teaching itself as both a moral and intellectual activity (Ball & Wilson, 1996; Boostrom, 1998; Stengel & Tom, 1995, 2006), and the critical importance of the teacher as one who should possess "moral imagination" (Joseph, 2003), "moral perception" (Simpson & Garrison, 1995), and "moral wisdom" (Carr, 1993). Teachers of such qualities fulfill the role of being in a state of moral agency (Bergem, 1990; Campbell, 2003; Katz, Noddings, & Strike, 1999; Reitz, 1998), which Buzzelli and Johnston (2002) define in the following way: "In this view, teaching is an activity involving a deep awareness of the significance of one's choices and how those choices influence the development and well-being of others. An awareness of the moral significance of one's work enlarges the understanding of that work" (p. 120). However, as Huebner (1996) remarks in his discussion of teaching as a moral activity, "Teachers are often blind to the moral dimension of their practice because educational language tends to call attention only to those problems that can be solved technically. . . . Teachers do not talk about themselves as moral agents" (p. 268). This belief is similarly supported by, among others, Buzzelli and Johnston (2002) in their reference to the "blind spots" of teachers (p. 125).

The implication that teachers do not engage in a language of morality to discuss their practice further supports Sockett (1993), Sockett and LePage (2002), and Strike (1995) who argues in favour of an "ethical language." He writes, "Teachers are rarely asked to engage in moral dialogue with other educational professionals about the ethical issues of their practice" (Strike, 1995, p. 33). Kenneth Strike is not only the co-author of ethical casebooks,

mentioned previously, but also an educational philosopher whose work on moral pluralism, moral community, the ethics of justice and care, ethical reasoning, professional education, and professional ethics (Strike, 1990, 1995, 1999) has greatly influenced the field. As is the case in my own work (Campbell, 2003, 2004, 2008), his scholarship uses the language of the moral dimensions of teaching in conjunction with that of the related area of professional ethics.

THE PROFESSIONAL ETHICS OF TEACHING

This section of the review inevitably overlaps with the previous one for obvious reasons. It would seem quite artificial to conceptualize the professional ethical expectations of teachers in isolation from their overall role as moral agents and the embedded moral nature and nuances of teaching itself. The sources cited in this section tend to use the language of applied ethics in teaching more than references to the moral, although they clearly situate their discussions of ethics and, in many cases, teacher professionalism within the broader moral spectrum described in the previous section.

I believe that one of the most engaging and informative sources in the area of professional ethics in teaching is Strike and Ternasky's 1993 edited book, entitled, *Ethics for Professionals in Education: Perspectives for Preparation and Practice*. The editors introduce their text by referring to ethics in three broad ways: as contributing to educational policy, as reflective of moral education, and as conceived as professional ethics. This latter area, which they describe as "a domain which has been somewhat neglected until recently" (Strike & Ternasky, 1993, p. 2), provides the focus for the chapters that follow. The book's three-part structure explores firstly "philosophical perspectives" that include chapters on character and moral reasoning, liberal democracy, and caring. The chapters in the second part share a common emphasis on the inclusion of ethical instruction in pre-service education, and the third section examines ethics within institutional contexts and includes chapters on "professionalization" (MacMillan, 1993), the establishment of ethics committees within schools based on an institutional health care model (Sichel, 1993), and legal considerations (Gross, 1993).

Another key book in the field is Robert Nash's *"Real World" Ethics* (1996). The book is intended for educational professionals, as well as others in the "human services" fields; however, it concentrates on the teacher's role and integrates a discussion of contrasting perspectives on ethics, occasional scenarios of a case study nature, and evidence from Nash's own university teaching experience in courses on professional ethics.

In 1998, Felicity Haynes' book, entitled, *The Ethical School*, offered a perspective on the ethics of teaching and schooling within an Australian context. Framed around a trilogy of theoretical concepts (care, consequences, consistency), the book combines philosophical discussion of

ethics with practical situations that are recognizable to those in teaching. Occasional case studies present opportunities to apply her framework to the deliberation of ethically challenging dilemmas.

I am not certain how to review one's own work. However, I should reference my book, *The Ethical Teacher*, published in 2003. In this book, I introduce a concept I refer to as "ethical knowledge" as potentially the defining knowledge base of teaching as a profession. Using empirical data from several of my research studies, I present a perspective on the moral agency of teachers and the level of awareness some teachers seem to have of their moral agent role as being indicative of ethical knowledge. I describe such teachers in this way:

With thoughtful intent, they express a reflective acknowledgement of the virtues and principles that guide their practice. They are mindful of the good. So, while their daily acts of fairness, kindness, honesty, and respect—as well as the complex subtleties of interacting with students—may still be largely spontaneous and habitual, some teachers nonetheless do seem able to perceive and explain them within a moral and ethical framework to an extent greater than that with which they have been previously credited. (Campbell, 2003, p. 39)

The book further describes the conflicts, tensions, and dilemmas of a moral nature that teachers experience in ways that undermine their sense of moral agency and their ethical knowledge.

Possibly, when one hears the words "professional ethics," an image is conjured up of formalized codes of ethics, official statements of ethical standards generated by teachers' associations and unions, governmental departments, accreditation bodies, and other institutionalized extensions of the profession. Such codes may focus narrowly on legal and contractual obligations, and others may seek to inspire and guide teachers in their daily practice. And, some codes are better than others. The literature relating to the desirability and potential usefulness of ethical codes varies from being generally supportive in principle to highly critical in practice (Beckner, 2004; Bradley, 1998; Campbell, 2000, 2001; Freeman, 1998; Sergiovanni, 1992; Sockett, 1990; Strike & Ternasky, 1993). However, within the field, most of the scholarship is in full agreement that formal codes are in no way the defining measure of the teacher's ethical role. The moral and ethical responsibilities and realities of teaching far exceed what may be inscribed in any code, and to restrict one's view of ethics in teaching to the concept of codes, laws, and standards is severely limiting.

Those who write about ethics in education, not within the confines of codes, but instead in ways that reveal the moral layers of teaching (Aurin & Maurer, 1993; Bárcena, Gil, & Jover, 1993; Bebeau, 1993; Campbell, 1997a; Coombs, 1998; Grant, 1993; Hamberger & Moore, 1997; Lovat, 1998; Luckowski, 1997; Schwartz, 1998; Todd, 2001) contribute to what Colnerud (2006) positions as a fundamental research problem centred on teacher

ethics. In her interesting “synthesis of current moral and philosophical positions applied to teachers’ ethical actions” (Colnerud, 2006, p. 368), she proposes issues worthy of ongoing research, one of which is the quest to answer why it is so difficult to be a morally good teacher. The concept of a “good teacher” (Hare, 1993) in an ethical sense, as well as in any other, is an important subject for consideration. It is reminiscent of Fenstermacher’s concept of “manner” described earlier in this review. It also may have much to offer the growing emphasis on defining teacher “dispositions” (Johnson, 2007; Lane-Garon, 2007; Sockett, 2006). However, Colnerud’s question highlights the fact that “goodness” in teaching is not always easy to achieve. This indicates another darker side of the literature on teacher ethics, that which relates to the empirical study of dilemmas, tensions, and challenges facing teachers in ways that jeopardize their moral agency and ethical practice.

MORAL AND ETHICAL DILEMMAS IN TEACHING

While there is a certain element of optimism, if not even romanticism, about the conceptualization of teaching as an inherently moral and ethical activity, there is also a need to recognize that it is fraught with tensions and challenges that have the potential to lead to morally objectionable situations in schools and to ethically questionable behaviour on the part of the professionals working within them. The interpersonal essence of teaching provides ample fuel to ignite moral conflicts among teachers, between teachers and principals or students or parents, and within individual teachers themselves who struggle to do the right thing amidst the complexity of knowing what is fair or honest or caring in specific situations. Some teachers feel like helpless and silent witnesses of colleagues’ conduct they believe to be harmful to students, be it abusive emotionally or physically, negligent, or incompetent. Should a teacher report a colleague whose conduct is harmful to students at the personal risk of collegial ostracism for perceived disloyalty? Some teachers experience moral qualms about dutifully implementing policies and adhering to expected practices they believe similarly disadvantage or injure students, be they related to assessment, discipline, curricula, or school rules. Should a teacher subvert the process of administering standardized tests he or she feels are harmful in ways intended to enhance one’s own students’ achievement? Some teachers worry that their own responses to classroom situations might result in unintended negative consequences and therefore avoid doing what they might otherwise know they should. Should a teacher misrepresent a student’s poor academic or behavioural performance in order to protect the student from harsh punishment at home? All such teachers grapple, sometimes on a regular basis, with moral and ethical dilemmas that sting the conscience, compromise principles, undermine moral sensibilities, and jeopardize a feeling of professional autonomy.

Whether one defines a dilemma broadly as a moral problem or as a difficult choice between two or more equally defensible alternatives (Nash, 1996), between two equally indefensible alternatives (Young, 1995), or a choice involving doing wrong in order to do right (Boss, 1998), it is clear that teachers experience dilemmas in their professional lives. One of the earliest articles to address this area is Lyons' 1990 study of three teachers faced with dilemmas that, according to Hansen's review of the article (2001b), "challenged the teachers to think that much more deeply about their students as people and about their possible influences on them" (p. 850). Shortly after this in 1993, the special issue of the *Journal of Moral Education* on professional morality that was referenced previously generated three articles that explored the area of moral and ethical decision making as well as dilemma resolution in teaching. Firstly, using questionnaires and structured interviews with teachers, Joseph and Efron (1993) concluded, "teachers' individual moralities shape the choices they make and the conflicts that concern them" (p. 201). Secondly, in an article on the ethical decisions "at the heart of teaching," Tippins, Tobin, and Hook (1993) referred to complex decisions "embedded in the professional lives of teachers" (p. 221) as being ethical dilemmas. They conducted an interpretive study of a middle school teacher to examine "the ethical dimensions of science teaching" (p. 221) and question the nature of the ethical dilemmas encountered. Thirdly, in his account of his empirical study of teacher education in Norway, Bergem (1993) examined a range of student teachers' analyses of a moral dilemma in teaching.

It was also in the 1990s that my own study of teachers' moral and ethical conflicts was initiated. Indeed, it was an interest in moral dilemmas, based in part on my own previous experience as a teacher, that provided the catalyst for my future work in professional ethics broadly, and the cultivation of ethical knowledge in teaching. This early work is documented in two articles (Campbell, 1996, 1997b) and continued to influence subsequent publications (Campbell, 1997a, 2001, 2003). Of all the ethical conflicts discussed by the teachers I interviewed, the most poignant and memorable were those that involved the teachers in conflict with their colleagues. They agonized over being emotionally torn between maintaining a professional expectation of collegial loyalty or taking a stand against a colleague in order to protect students from various situations of perceived harm at the hands of the colleague or colleagues. Teachers also discussed with remarkable candour their inner moral turmoil when faced with normative expectations in schools that they found ethically objectionable. The dilemma for the teachers, regardless of the specifics of the situation, was always whether to voice moral opposition openly at some personal risk, to "suspend morality" and quietly subvert the expectation in order to be able to "live with" oneself yet avoid trouble, or to accept the objectionable and live with the guilt of doing nothing to address that which one feels is morally wrong.

Around the same time in Europe, scholars were studying the ethical dilemmas experienced by teachers, and their findings paralleled my own. Gunnel Colnerud (1997) wrote about the specific ethical conflicts teachers in Sweden reported, and a theme of collegial loyalty prevailed in the data. Colnerud concluded that teachers' respect for colleagues often overshadows a sense of moral obligation to students. She continued to explore the ethical complexities in schools while raising significant questions about teacher professionalism, the compulsory nature of schooling as a morally relevant consideration, Aristotelian ethics, and the field of teacher ethics as a research problem in and of itself (Colnerud, 2001, 2006). Similarly, in Finland, Tirri and Husu (2002) were studying the moral conflicts or ethical dilemmas of elementary school teachers and identified a third of their cases as having "involved situations in which a colleague had behaved in a cruel way towards a child" (p. 72). They also found that the majority of unresolved conflicts were those involving parents and competing interpretations of what is in the best interests of the child. This article extended the work they had done separately and together on teachers' perceptions of moral dilemmas at school (Tirri, 1999), teachers' ethical choices in socio-moral settings (Husu & Tirri, 2001), and ethical dilemmas in teaching (Husu, 2001).

While the empirical literature on teachers' negative ethical dilemmas and conflicts is not as plentiful as the theoretical literature on the positive moral dimensions of teaching more generally, there is one branch of the literature that is exclusively devoted to the exploration of dilemmas. Although they vary in form and presentation, the texts that offer compilations of ethical case studies or vignettes provide sketches of teachers faced with moral dilemmas. As valuable teaching resources for use in teacher education programs, such casebooks, as mentioned previously, challenge readers to analyze situations from a range of ethical perspectives such as "consequentialism" or teleology and "nonconsequentialism" or deontology, and the "principle of benefit maximization" or utilitarianism (Strike & Soltis, 1992). In considering alternative courses of action to resolve the dilemmas, readers are urged to recognize the moral nuances embedded in each case, respond to questions provided that further complicate one's process of decision making, and realize that such issues are rarely straightforward, even if the moral imperative seems clear. While usually the cases are fictitious (Hare & Portelli, 1998; Hostetler, 1997; Strike & Soltis, 1992), one may presume that they are based on the authors' experiential knowledge or gleaned from an adaptation of empirical sources. Two such books (Goldblatt & Smith, 2005; Zubay & Soltis, 2005) are explicit in stating that the cases are based on teachers' own "real-life" accounts of situations in schools. Case studies serve an interesting and useful purpose not only in stimulating thought about the moral and ethical dilemmas teachers face in schools, but also in providing a springboard for examining the moral aspects of teaching and the ethical responsibilities of teachers more broadly.

The previous sections of this review article focus on what I have identified as the primary themes that characterize the growing body of literature that addresses in a direct way the moral and ethical dimensions of teaching. The subsequent sections outline four areas of scholarship that constitute related themes. While their conceptual and empirical emphases concern topics that are clearly relevant to the primary themes, their intent is not meta-ethical in that they are not primarily concerned with the study of ethics and morality in teaching. The discussion of these related areas, therefore, is necessarily abridged.

MORAL AND CHARACTER EDUCATION

It would seem pointless to try and separate the moral role of teachers as professionals attending to their own ethical conduct and practice from their role as moral educators. Their behaviour inevitably transmits, either implicitly or explicitly, beliefs and values of an ethical nature as they reflect their inescapable potential as moral models and exemplars. As I have written elsewhere:

For centuries, the concept of the teacher as a moral educator of the new generation has endured as both a stated objective of the professional role and an implicit inevitability of its moral agency. . . . Moral education, as it is broadly conceived, includes both what teachers as ethical exemplars model in the course of their daily practice and what moral lessons they teach directly either through the formal curriculum or the informal dynamics of classroom and school life. (Campbell, 2003, p. 47)

As the first of the related themes, this section of the review references sources that focus on the actual teaching of moral lessons to students, as opposed to the embedded moral influence teacher behaviour may have on students (Campbell, 2003; Sanger & Osguthorpe, 2005; Weissbourd, 2003). Such teaching may be the result of direct inculcation and transmission or indirect negotiation and transaction in the classroom; however, the following sources are dominantly concerned with moral education that is intentional on the teacher's part rather than coincidental. In terms of the implications for the moral dimensions of teaching and the professional ethics of teachers, then, it would be worth considering, while reading literature in this field, how various approaches to moral education represent differing interpretations of the teacher's ethical role and responsibilities (although this review does not touch on distinctions of this kind).

The body of literature in this area is expansive, and represents a resurgence of interest in the teacher as a moral educator, particularly in terms related to various conceptualizations of "character education." It also

represents a range of quite conflicting ideological and political perspectives, from Slattery and Rapp (2003) to Ravitch and Viteritti (2001). Comparisons and contrasts among varying orientations have been well documented by, among others, Nash (1997), McClellan (1999), Hunter (2000), and Smagorinsky and Taxel (2005). A particularly accessible account of variable orientations to moral education is Joseph and Efron's "Seven Worlds of Moral Education" (2005), in which the authors identify and describe the distinct foci of "character education," "cultural heritage," "caring community," "peace education," "social action," "just community," and "ethical inquiry." Other key sources that address "moral education" broadly, in terms of distinguishing among varying perspectives, yet with clear conceptual frameworks of their own that emphasize the central position of the teacher are Goodman and Lesnick's *Moral Education: A Teacher-Centered Approach* (2004), Simon's *Moral Questions in the Classroom* (2001), and Noddings' *Educating Moral People* (2002). Recently, there have emerged two significant reviews of the field of moral and character education. In 2006, Lapsley and Narváez contributed to the *Handbook of Child Psychology* a chapter entirely devoted to the exploration of character education in various forms and from various philosophical and psychological traditions. And, in 2008, *The International Handbook of Moral and Character Education*, an expansive and significant contribution to the field, edited by Larry Nucci and Darcia Narváez, was published.

Of all the branches of moral education, the one that is the most popular and supported, as well as the most contentious and criticized, the most pervasive in schools and the most widely documented in the literature since 1990 is "character education." It is defined by Thomas Lickona (1991, 2004), a pioneer of the character education movement, as "the deliberate effort to cultivate virtue . . . [those] that are affirmed by nearly all philosophical, cultural, and religious traditions: wisdom, justice, fortitude, self-control, love, a positive attitude, hard work, integrity, gratitude, and humility" (Lickona, 2004, p. xxv). While the specific virtues may vary somewhat according to the scholar or practitioner defining them, an explicit focus, on "the methodical and deliberate inculcation of moral virtues through a variety of planned lessons and exercises that usually involve a school-wide initiative" (Campbell, 2004, p. 35), is shared by character educators. Among the most influential of them, in addition to Lickona, are Kevin Ryan (1993) on his own and with Wynne (Wynne & Ryan, 1997) and with others (Nielsen, Ryan, & Bohlin, 1998; Ryan & Bohlin, 1999). Scholarship in this field specifies a very particular role for the teacher, a role that reflects a clear sense of moral purpose and ethical obligation. Empirical studies have surveyed teachers about their role as character educators and concluded that most do not see the controversy raised by critics such as Beyer (1997), Kohn (1996, 1997), and Nash (1997), but rather accept the role as embodying a significant professional expectation (Jones, Ryan, & Bohlin, 1998; Leming & Yendol-Hoppey, 2004; Mathison, 1998).

There are others, who would not necessarily self-identify as character educators in the spirit of Lickona, Ryan, and Wynne, yet who write about character formation of students (Delattre & Russell, 1993) and alternative interpretations of character education. Principal among them is Marvin Berkowitz (1998, 2000) whose expanded interpretation of character education includes less traditional definitions of virtue and more liberal or radical initiatives promoting social justice, democratic participatory school governance, service learning, and the inclusion of "moral issues" discussions in classrooms. While conceptually quite different from one another, Berkowitz (1998) and Jones et al. (1998) both connect character education to the preparation of teachers. Indeed much of the literature pertaining to the importance of moral and character education (Narváez & Lapsley, 2008) addresses the need to include it as part of the prescribed curriculum in programs of teacher education.

TEACHER EDUCATION'S ROLE IN PREPARING THE ETHICAL TEACHER

Many of the references introduced initially in the primary three theme sections of this review article include, in their discussions of the moral and ethical dimensions of teaching, the need to consider the place of teacher education in cultivating a heightened moral sensitivity about practice among student teachers. This is often a complementary point of discussion and reflection in such sources, whose dominant purpose is to provide insight into the moral aspects of teaching and the professional ethics of teachers. Alternatively, the references cited in this related theme section have as their main focus, the examination of teacher education curriculum and pedagogy. In a reversed sense, this is their starting point for the consideration of the moral nature of teaching. They report empirical results of studies in teacher education and offer theoretical ideas about how teacher educators can enhance student teachers' individual and collective sense of morality and ethics in teaching. Some of this scholarship also emphasizes a need for preparing future teachers to be moral educators or, at minimum, moral models and examples.

In his review of Bergem's study (1992) of Norwegian colleges of teacher education, Oser (1994) remarks that in a moral sense, "Bergem found that no clear and sound rationale guides teacher education, that the practical technological approach to teacher education prevails . . . and that prospective teachers do not acquire a moral vocabulary. In my view, this analysis reflects all of the dark sides of reality in teacher training" (p. 110). This concern that teacher education neglects the teaching of ethics in comparison to what is taught in other professional education programs is a common criticism. A belief that greater emphasis needs to be placed on moral and ethical education continues to prevail among those of us who

regard teacher education programs as the initial place to acquaint new teachers with the moral dimensions of their chosen profession (Campbell, 1997a; Freeman, 1998; Hamberger & Moore, 1997; Willemse, Lunenberg, & Korthagen, 2005; Yost, 1997). Indeed, two entire theme issues of the *Journal of Teacher Education* (1991, 1997) are devoted to this general topic.

Within the teacher education literature are articles that present conceptual and theoretical arguments promoting the inclusion of moral themes in the curricula taught to teachers and pre-service teachers as a way to acquaint them with the moral nuances of teaching (Beyer, 1991, 1997; Joseph, 2003; Sockett, 2006; Yost, 1997); others offer similar arguments but use the language of professional ethics and the development of ethics curricula in teacher education (Bradley, 1998; Bull, 1993; Donahue, 1999; Freeman, 1998; Lovat, 1998; Nash, 1991; Rogers & Webb, 1991; Ungaretti, Dorsey, Freeman, & Bologna, 1997). Many of these authors use illustrative examples from their own personal experience as teacher educators, as well as evidence from their empirical studies (Cummings, Dyas, Maddux, & Kochman, 2001). Other sources, as mentioned, connect the moral and ethical nature of teaching to the teacher's role as a moral educator and the need for teacher education programs to acquaint student teachers with this important responsibility. Such contributions to the literature reflect both theoretical positions (Berkowitz, 1998; Sanger & Osguthorpe, 2005; Weber, 1998) and the results of empirical studies (Jones et al., 1998; Mathison, 1998). And, some of the articles mentioned above (Berkowitz, 1998; Beyer, 1991, 1997; Donahue, 1999; Joseph, 2003) adopt conceptual frameworks that suggest or support an orientation within teacher education programs towards social justice perspectives.

THE SOCIAL JUSTICE CONNECTION

The scholars most clearly associated with the field of morality and ethics in teaching, as those referenced in this review, do not tend to refer to "social justice." They instead invoke the virtue of "justice" and the compatible moral principles of fairness and equality, and, while they may address the contextual influence of larger school cultures and institutions, their dominant interest is in the moral dynamics of the classroom and the ethical responsibilities of teachers as both individual practitioners and collective members of a professional group. On the other hand, traditionally those scholars concerned with issues of "social justice" tended not to invoke the language of virtue, ethics, and morality (Nash, 1997), choosing instead the political language of power, democracy, equity, privilege, exploitation, and oppression. Their focus concentrated more on the systemic structures of social organizations and governmental responsibility than on personal moral accountability for individual conduct on the part of educators. The bodies of literature in these two areas remained separate and ideologically

distinct. Recently, however, the language of ethics as it relates to teaching and teacher education is being used to promote and define orientations more aligned with social justice perspectives.

Justice in an Aristotelian sense is a moral virtue. Social justice is a political concept rooted largely in Marxist economic theory and associated socialist ideologies. Within education, it finds its expression in socio-cultural theory, critical pedagogy, postmodernism, and anti-discrimination education. In an interview for the newsletter of the University Council of Educational Administration, James Koschoreck (2006) explains:

I think what many people fail to consider when they hear the phrase “social justice” is the idea that there is a critical component to it. In other words, that there is a recognition of inequality, of inequity, and unequal resource distribution in society. . . . When I use the term “critical,” I don’t just mean it in a Marxist sense. I use the term to emphasize larger inequalities in society—material inequalities of all kinds. Sometimes those are related to class, but sometimes they’re not. For example, material inequities relating to race, gender, sexuality, disability, and religion are all in addition to inequities of class. . . . I firmly believe that it (social justice) has to underlie everything we do as educators. . . . It has to be well thought out, and it must emerge from a deeply-rooted desire to want to change schooling and society for the better. (p. 10)

Unlike scholars such as Carr, Fenstermacher, Hansen, Nash, Sockett, and Strike who explore the moral and ethical dimensions of teaching, critical and social justice theorists and researchers focus instead on wider societal, political, and cultural issues they describe as having moral and ethical significance and implications for schooling. There is a difference between those who study the ethics of teaching and those who engage from a starting point of critique with the politics of teaching and declare it to be a matter of ethics. Several key books have emerged in this latter area recently that conflate social justice perspectives with the language of ethics in teaching: Purpel’s *Moral Outrage in Education* (1999); Slattery and Rapp’s *Ethics and the Foundations of Education: Teaching Convictions in a Postmodern World* (2004); Ayers’s 2004 collection of essays, *Teaching the Personal and the Political*, based on a conceptualization of “hope and justice”; and *Teaching for Diversity and Social Justice* by Adams, Bell, and Griffin (2006).

Such critical and social justice theorists who critique teaching and schooling either explicitly or implicitly transform the teacher’s professional role from the moral agent to the social activist, one who commits deeply to wider socio-political causes that Nord (2001) defines as being invariably controversial in the mainstream public sphere. While it is not the purpose of a review article to present an argument of a polemical nature, I raise the following objections to the collapsing of social justice education with ethics education. These are criticisms that I have discussed in greater depth elsewhere (Campbell, 2008):

Ethical teachers should be moral agents and moral models, not moralistic activists. Their professional responsibility in this moral sense is an immediate and

direct one that honors the public's trust in them and does not stray beyond the boundaries of their mandate. It is simply to hold themselves accountable for how they treat the students in their care and how they cultivate for them schooling experiences and relationships based on time-honored virtues such as fairness, honesty, integrity, civility, compassion, constancy, and responsibility, that are reflected in the best of societal values, norms, and laws and that parallel most parents' reasonable expectations of public schooling. When teachers come to believe that the ethics of their profession relate more to how they can serve wider political agenda as social reconstructionists than to how they should monitor their daily practice and duties to their own students, their moral agency is compromised. (p. 612)

As Hansen (2001a) cautions, "Ideals can become ideological or doctrinaire and can lead teachers away from their educational obligations and cause them to treat their students as a means to an end, whether the latter be political, social or whatever" (p. 188). The threat of reforming teaching as radical indoctrination as well as the de-centering of the teacher's ethical responsibility, often beyond the scope of his or her own influence, overshadow the thoughtful examination of how one's own daily conduct reflects or fails to reflect principles of fairness, honesty, compassion, and respect. There is little virtue in being morally or moralistically outraged by societal injustices, perceived or real, that may affect one's students if, at the same time, the teacher fails to consider how his or her daily interpersonal behaviour in the classroom has the potential to harm as well as help those same students.

The language of social justice as an ethical imperative in education seems noticeably more present in recent years if one were to conduct an informal survey of the prevalence of conference papers in the area, or examine school based mission statements and codes, or review course syllabi in teacher education programs. However, its usage varies ideologically, and, as some critical theorists have noted, social justice may be getting distorted in the literature. Again, as Koschoreck (2006) explains:

Because the notion of social justice had a widespread acceptance in education, many are now jumping onto the proverbial bandwagon. In fact, what we're seeing in the field are people from various backgrounds sharing the same table on the topic. Conservatives and liberals alike are now touting the call for social justice. When this happens, you run the risk of the term losing its effectivity because it fails to have any real meaning. (p. 10)

Whether social justice scholarship reflects its authentic ideological intention or a less critical and radicalized one, it seems likely that the bodies of literature in the two worlds of social justice and moral/ethical teaching will continue to collide in ways that, in my opinion, serve to conceptually confuse and misrepresent both.

ETHICAL EDUCATIONAL ADMINISTRATION: A PARALLEL FIELD

School leadership is about connecting people morally to each other and to their work. The work of leadership involves developing shared purposes, beliefs, values, and conceptions themed to teaching and learning, community building, collegiality, character development, and other school issues and concerns. (Sergiovanni, 1994, p. 7)

It seems reasonable, when considering the moral and ethical dimensions of teaching, to take into account the wider school context and the role of the educational administrator, specifically as related to school leadership centred on the position of the principal. As I have noted before, "If teachers perceive their school's leadership not to be ethical, then efforts to create the kind of moral community in which teachers' ethical knowledge can flourish will be stalled" (Campbell, 2003, p. 127). Yet, for the most part, the bodies of literature from the field of teaching and the field of administration have remained fairly separate. In their treatment of the moral and the ethical in education, they seem to exist in a parallel, rather than in a complementary, way.

Much of the organizational theory that has traditionally underpinned the administration literature has emphasized managerial, instrumental, technical, and strategic models of decision making at the expense of moral and ethical orientations to practice. Critics have noted that the field has excluded "by default, serious consideration of ethics in a profession whose mission is fundamentally moral but whose practice is not" (McKerrow, 1997, p. 210). Similarly, Marshall criticizes the administrative approach to "seat-of-the-pants ethics" that "does not work, [but] gives us stressed administrators unable to make decisions with any sense of professional guidance or support" (Marshall, 1992, p. 383). As Beckner (2004) argues, leadership has to go beyond a preoccupation with efficiency: "We need good leaders in education, professionals who show through example that they follow a system of personal and professional ethics consistent with the best social and personal convictions" (p. 4).

Trends in the educational administration literature, as in the teaching literature, started to reflect an interest in the moral and ethical nature of education during the late 1980s and early 1990s. Sometimes, the morally vacuous language of *values* and value-based decision-making is used as a substitute for the language of ethics. This, in my opinion, implies a relativistic uncertainty and philosophical hesitancy to commit to theories that seek to identify *right* courses of action, as opposed to the still prevailing theories of managerial expediency and the pursuit of actions that are simply *valued*.

However, the language of ethics is also used increasingly (Beck & Murphy, 1994; Beckner, 2004; Begley & Johansson, 2003; Bull & McCarthy, 1995; Kirby, Paradise, & Protti, 1992; Rebore, 2001; Shapiro & Stefkovich, 2001, 2005; Starratt, 1994, 2004; Walker, 1994), as is the language of moral

leadership (Fullan, 2003; Sergiovanni, 1992). Nonetheless, while the language used may be shared, the conceptual frameworks that interpret the language are not, and the literature base continues to represent a range of theoretical positions from the traditional to the critical on the meaning of moral and ethical educational leadership. And, in some cases, the language of morality and ethics is used without substantive grounding conceptually or philosophically, and any meaning of what it is about the leadership described that makes it moral or ethical is obscured. Furthermore, perhaps surprisingly, this literature, for now at least, continues to exist in a parallel field, quite separately from the literature on the ethics in teaching which has been the focus of this review.

CONCLUSION: LOOKING AHEAD

The field of ethics in teaching as a moral profession is a robust and compelling one. It captures the interest and imagination of scholars, researchers, and practitioners alike because it is so very important and integral to the world of education. It cuts to the core of human relationships, speaks to the dependent vulnerability of students and the professional dedication and dignity of teachers, and rekindles the memories of all of us who ourselves have been students and of many of us who have been teachers. The purpose of this review article has been to explore selected themes that have emerged in the scholarship since its reinvigoration in 1990 that contribute to the discourse around the moral and ethical dimensions of teaching. In reflecting on these themes of the moral nature of teaching, the moral role of teachers, professional ethics of teaching, and the ethical dilemmas in teaching, as well as the associated areas of moral and character education, teacher education, social justice, and educational administration, several questions have occurred to me that I would like to put to the field for future contemplation. They are:

- Some have noted that the shadow of moral relativism negatively dominated much of the scholarship in the late 1960s, 1970s, and 1980s (Clark, 1990; Fenstermacher, 2001; Hunter, 2000; Reitz, 1998; Soltis, 1986; Watras, 1986). Now that it seems to be disappearing, at least insofar as its influence on the primary themes explored in this review, is there greater overall agreement among those of us studying the field about what the moral essence of teaching really is, or not? And, what might this mean for the advancement of a clear professional ethics in teaching?
- Will schools of teacher education embrace the teaching of applied professional ethics and the moral complexities of the teacher's role and responsibilities as a curricular priority in ways that might have a significant impact on the practitioner field?

- Will an emphasis on social justice paradigms overwhelm the field of ethics in education in ways that influence not only the scholarship but also the practice of teaching and teacher education?
- Will research consider from a variety of perspectives and in a more focused sense the inevitable connection between the moral education of students and the moral accountability of teachers?
- What can be learned from the ethics literature on teaching to enhance educational administration? Conversely, does the principal leadership and school administration literature have relevance for the professional ethics and moral work of teachers?

These questions evidently are not conceptualized as research questions. Rather, they are somewhat random thoughts about potential areas of exploration for ongoing and future research. Personally, I would like to see more empirical studies devoted to exemplifying the moral and ethical realities of teaching. Vivid illustrations, in the spirit of Jackson et al. (1993), communicate the essence of our field. I believe that ongoing inquiry into the moral and ethical aspects of teaching and schooling will continue to stimulate active discussion, debate, and deliberation so that they, the moral and ethical aspects, which are sometimes seen as an implicit and taken-for-granted element of teaching, will be instead heralded as the explicit and defining characteristic of responsible professionalism in teaching.

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